

THE CHRISTIAN HERALD.

VOL. VI.]

Saturday, April 17, 1819.

[No. I.

THREE years have elapsed since "The Christian Herald" began to proclaim its messages of sacred intelligence and love.

The extensive circulation it has obtained, its cordial reception and support wherever it has gone, together with repeated expressions of commendation, have borne testimony of the value placed upon it by the religious community; and also to their high estimation of the piety, talent, and learning of its Editor, MR. CALDWELL.

His industry and zeal have been successfully employed in making this publication contribute, largely, to the *satisfaction* of "the earnest and increasing desire which has for some time past manifested itself throughout this country to obtain information concerning the progress of Christianity, and its influence upon the happiness of mankind."* And while his efforts have been the means of gratifying this desire, they have also been instrumental in promoting its extension and ardour; and, doubtless, are considered in different parts of our land as an occasion of excitement to the spread of truth and purity.

He, however, has finished his course; and left a name to be remembered with esteem, and an example worthy of studious imitation.

The plan upon which it is intended to proceed in the management of this work, is the same as was pursued by its former editor. "The diffusion of religious *intelligence*" is still "the *main* design of this publication. Short tracts tending to illustrate or enforce important truths" shall continue "to occupy a portion of our pages."

"Truths of a practical, in preference to those of a speculative nature" shall ever be considered "conformable to the general character of the publication." And "in pursuing this plan it will be the study of the" present "editor not to depart from the

* See Ch. Herald, Vol. 1. p. 1.

CATHOLICK PRINCIPLES OF CHRISTIANITY on which" Mr. C. "has hitherto endeavoured to conduct this miscellany."

Communications compatible with these sentiments will be received with thankfulness, and meet with due attention.

Subscribers may expect "The Christian Herald" to be issued regularly on the days already specified, and in a style of workmanship not inferior to that of the preceding numbers.



Extract of a letter to the Students of Divinity in the Seminary, of the Associate Reformed Church, New-York, from those in the Theological Institution of the same Church, at Selkirk, Scotland, dated 7th Oct. 1818.

"The instrumentality of christians is undoubtedly to be regarded as the proper means for extending the blessings of christianity.—As one man depends upon another, for the supply of his ordinary wants, for the common blessings of life, for almost every pleasure and every enjoyment ; so one man depends on another for the blessings of religion.—His dependance may be regarded as a distinctive character of the condition of man.—It runs throughout all the concerns of human life, and all the variety of circumstances in which man may be placed.

The instrumentality of others is the means of our subsistence, of our possessing the comforts of life and enjoying its pleasures. It would hence seem also to be the proper means for extending the blessings of religion ; and who are to extend these blessings, but those who possess them, and have it in their power to impart them to others ? In what way were we ourselves made partakers of the blessings of christianity ? It was by the instrumentality of those who were before possessed of the Gospel.—They sent the gospel of peace among us ; they preached to us its glad tidings.

Perhaps some of those nations who are now sunk in ignorance and vice, were before the means of communicating christianity to those which are now enlightened by the light of the gospel.—It becomes the duty then of christians, as far as they have it in their power, to impart the blessings of their religion to others.—The obligations of christians to enlighten Heathen nations, have been scarcely recognized and seldom acted upon in former ages.

It gives us pleasure, and we doubt not, Brethren, but you rejoice along with us to see christians more alive to a sense of that duty they owe to the Heathen world ; to see them shaking off the apathy and the indifference of the centuries that are past ; and diffusing far and wide that gospel which has brought to themselves salvation.

As to religion in Scotland, dear Brethren, we are happy to say that it seems to be flourishing.—Bigotry is passing away. The rage of party spirit seems to be subsiding. The different denominations of professing christians wear a more friendly aspect towards one another; and zeal for promoting the interests of the kingdom of Christ is cherished and is increasing.—The dark and neglected parts of our land are receiving considerable attention from the friends of religion; and that attention is not given in vain.

The condition of the Highlands of Scotland has, in particular, been of late much meliorated. Our countrymen there are in many places destitute of the means of religious knowledge.—They have parish churches indeed, established among them; but they are mostly in scattered villages, at a considerable distance from one another; the parish as usual extends over a considerable tract of country; and for this reason the most of them are at a great distance from any church.—They besides are in many parts but ill furnished with the means of education.—Circulating schools have long been among them, but these have of late been much increased.—Teachers have been sent to go from place to place with the view, particularly, to enable them to read the Scriptures both in the English and Gaelic languages. This circumstance together with the occasional itinerating of evangelical ministers in that part of the country, have tended much to improve the state of religion. Many have been awakened to a concern about salvation, have eagerly read the scriptures, and have evinced strong desires to know more and more the gospel of Christ.

We are happy to inform you of one circumstance, Brethren, that we hope will be very favourable to the interests of religion here and in England.—The Legislators have voted a million of money for the erection and endowment of churches in England, and a hundred thousand pounds for the same object in Scotland.—This we hope will be followed with the happiest effects, and we rejoice that God is thus making kings nursing fathers and queens nursing mothers to his church.”

In the Seminary from which the above was communicated, there are fifty-three students:—Two of whom are under the superintendence of the Edinburg Missionary Society, and sail this Spring for some of its stations.

ANECDOTE.

Mr. Flavel being in London in 1673, his old bookseller Mr. Boulter, gave him the following relation, viz.

“That some time before, there came into his shop a sparkish

gentleman to enquire for some play books ; Mr. Boulter told him he had none, but showed him Mr. Flavel's little treatise of " Keeping the Heart," 'entreated him to read it, and assured him that it would do him more good than play books.' The gentleman read the title, and glancing upon several pages here and there, broke out into these and such other expressions, ' what a damnable fanatick was he who made this book !' Mr. Boulter begged of him to buy and read it, and told him ' he had no cause to censure it so bitterly ;' at last he bought it, but told him ' he would not read it.' ' What will you do with it then ?' said Mr. Boulter. ' I will tear and burn it, said he, and send it to the devil.' Mr. Boulter told him, ' then he should not have it ;' upon this the gentleman promised to read it ; and Mr. Boulter told him, ' If he disliked it upon reading, he would return him his money.' Almost a month after, the gentleman came to the shop again in a very modest habit, and, with, a serious countenance, bespeaks Mr. Boulter thus : ' Sir, I most heartily thank you for putting this book into my hands ; I bless God that moved you to do it, it hath saved my soul ; blessed be God that ever I came into your shop.' And then he bought an hundred more of those books of him, told him he would give them to the poor who could not buy them, and so left him, praising and admiring the goodness of God."

FOREIGN INTELLIGENCE.

The following "*Survey of the Protestant Missionary Stations throughout the world, in their geographical order,*" taken from the *Missionary Register* for January 1819, will, doubtless, be gratifying to our readers ; and its insertion, in this place, is intended to present a summary of the Missionary Intelligence already published in this work ; and also to serve as an *introduction* to the more detailed accounts which may be given hereafter, in the *Christian Herald*, of transactions within the limits of this "Survey."

ARRANGEMENT OF THE FOLLOWING SURVEY.

It has been found expedient, not to follow the usual division of the Four Quarters of the World ; but to adopt that Order of the Stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. In the circumnavigation of the Globe here sketched out for him, he would visit, by sea or by land, all the principal Ancient Christian Churches, as well as the Mahomedan and Pagan Nations.

His course might first be directed to WEST AFRICA, comprehending that portion of the Continent which lies between Morocco and

the Line. Crossing the Line, he would enter on that part of Africa which, lying south of the Line, may be classed in Missionary Records as SOUTH AFRICA; and which should be considered as including the Islands that lie off its south-eastern coast. Passing up the coast of EASTERN AFRICA, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on the one hand Abyssinia and Nubia and Upper Egypt, and ARABIA on the other. On entering the MEDITERRANEAN, after surveying Syria and the Holy Land, he passes, by Lower Egypt, throughout the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labour, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the BLACK SEA, and contemplating, as promising spheres of Christian Exertion, its Turkish and Russia Shores, he may make his way, by the Russian Provinces lying between the Black and the Caspian Seas—while he anticipates the final happiness of PERSIA, partly through these Provinces and partly by means of the maritime and continental access to that kingdom from Western India—into the almost boundless plains of NORTHERN ASIA, comprehending the Provinces of that quarter belonging to Russia, with the widely-extended regions inhabited by Tartar and other Tribes, whether independent or connected with any of the neighbouring Powers. By the great country of THIBET, he may proceed to CHINA; connected with which vast sphere of labour is INDIA BEYOND THE GANGES; whence, returning to the great scene of British Influence and Power, INDIA WITHIN THE GANGES, he may afterwards traverse the whole series of ASIATIC ISLANDS, from Laccadive and Maldiva to Japan. From these, his course would lie through the Insular Continents, as they may be denominated, of AUSTRALASIA, and the numerous groupes of POLYNESIA. Passing on, and contemplating the great Continent of SOUTH AMERICA, with earnest prayers for the rising of the Sun of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that Quarter of the World where Protestant Christians are labouring for the good of the Heathen; and then, winding his course among the Islands and Shores of the WEST INDIES, and passing through the Tribes of the NORTH-AMERICAN INDIANS, he may finish his vast survey, by contemplating, with admiration, the Triumphs of the Cross on the inhospitable shores of LABRADOR and of GREENLAND.

In this circumnavigation of the Globe, we have marked those Divisions, under which all the present and future exertions for the Conversion of the World may probably be arranged with advantage.

Under each of these Divisions, the Societies which maintain Missions therein are arranged alphabetically in the following

Survey;* and under each Society are placed its Missionary Stations, in what appeared to be their most natural geographical order.

(*To be Continued.*)

BRITISH AND FOREIGN BIBLE SOCIETY.

Monthly Extracts from the correspondence of the B. and F. B. Society for January 31, 1819.

From this interesting paper we learn that on the 27th of October 1818, a Public Meeting was held in Liverpool, and a "MARINE BIBLE SOCIETY," was formed, auxiliary to the National Institution.

The benefit of *system* in promoting the Bible Cause is most clearly exemplified in the following extract:—

Progress of Ladies' Bible Associations in Devonshire.

October 31, 1818.

THE first Meeting of the Committee of the *Exeter* Ladies' Bible Association exhibited a most animating proof of the efficiency of these Institutions, and of the benefit of system, although established only *four weeks*. Reports were presented from every one of the fifty-three districts into which the city is divided; and the aggregate result, within this short space of time, has been—

Free Subscribers	-	-	-	617
Subscribers for Bibles	-	-	-	735
				1352

Amount of Free Contributions	-	£ 155	14	5 1-2
Amount of Subscriptions for Bibles		22	14	7

Total, 178 9 0 1-2

This is a result unexampled, under similar circumstances, in the history of the Bible Society. The Reports bore conclusive testimony to the necessity which existed for such an Institution, and to the highly beneficial effects, direct and collateral, which may be confidently anticipated; while they evinced the influence of that wisdom and prudence, on the part of those concerned, which are the best and surest guides to success.

Plymouth and its immediate vicinity, including a population of more than Eighty Thousand souls, constitute a scene of peculiar interest.

Eight Associations have been already established, conducted by more than *Three Hundred Ladies* of the highest respectability in these towns; and several others are in contemplation.

* The Survey, of which this is the plan, will be commenced in our next, beginning with Western Africa.

From the Rev. Dr. Paterson.

ST. PETERSBURG, Oct. 2, 1818.

It was not until yesterday that our fifth Anniversary was held; and I now proceed to give you some account of this Meeting.

As the court is absent, and a great number of the inhabitants of the capital still in the country, it was expected that only few people would be present; and it was even proposed, on this account, to defer the Meeting till the next Spring. This, however, was over-ruled; and it was agreed, at our last Committee, that the Anniversary should be held, however late, and however small the number might be who were expected to attend.

His Imperial Majesty having granted the use of the Tauridian Palace, as usual, we entered the great hall at eleven o'clock; and, contrary to all our expectations, we found it nearly full, and, in a few minutes, it was crowded. The large rooms, on the right and left of the hall, were also nearly full; and some hundreds went away who could not get in.

The first thing that struck me, on taking a view of the hundreds now met, was, that, after the Society has existed more than five years, the interest which the public take in the cause, is so far from being diminished, that it has evidently been increasing year after year. Desire and expectation seemed to be visible in every countenance, and we had only to lament, that the place could not contain the numbers who were anxious to gain admission.

Those who have never witnessed such a scene, can scarcely form an idea of the effect produced on the mind by such a motley assemblage. Persons of twenty different nations and languages were present, and many of them in their national costume. Our Mongolian Chiefs were also to be seen in the group, rejoicing to see so many met for the purpose of promoting the circulation of a book, now more precious to them than thousands of gold or silver. It was delightful to see the bearded peasant and the prince, the craftsman and the minister of state, the layman and the clergyman, Christians of all denominations, Jews and Gentiles, assembled for the one glorious purpose of causing the word of the Lord to "have free course and to be glorified."

The Russian Clergy made a conspicuous figure, with their truly enlightened and pious Metropolitan at their head; nor were we less pleased to see the venerable Roman Catholic Metropolitan sitting opposite the Head of the Russian Church, and on his left hand the Metropolitan of the Greek Uniats, who was chosen one of our Vice-Presidents.

Notwithstanding the absence of the Court, our Assembly shone with stars and ribbons, worn by the first statesmen, and military and naval officers of the highest distinction. Had a West been present, it would have afforded him an interesting subject for a

painting of the very first order. It reminded me of that company which John saw "out of all nations, and kindreds, and people, and tongues." If evidence were wanting, to prove that the Bible Society is to be the instrument, in the hand of God, of making known the Gospel to them all, I would point to the assemblage of yesterday, as experimental testimony of what has already been done, from which we can easily infer what will ere long take place.

Our meeting was also graced by a number of Ladies of the first distinction, many of whom we knew to be truly pious. Among those, on the right hand, was the Queen of Imeretta, expressing her gratitude for what the Bible Society had done, and is still doing, for her country and her kindred.

The business was opened by a Speech from our President, replete with interesting matter, in which he gave a general view of the object and operations of the Society, and which was listened to with much attention. Our Secretary Papof then read the Report, which had been drawn up by himself; and which was a true index of his own spirit and his own feelings, and produced corresponding sentiments in the hearts of all present. Our other Secretary, Mr. Tourgeneff, then read an interesting account of the progress of Bible Societies in every part of the world. If the hearers were before delighted, they were now enraptured! The Thames, the Ganges, and the Neva, seemed to have mingled their streams, and formed the river of the waters of life, for vivifying and refreshing all the nations of the earth.

SEAMEN'S BIBLE SOCIETY.

THE Merchant Seamen's Bible Society, established in January last, is in full activity. For several months, an agent of the Society has gone on board the outward-bound merchant ships, when clearing from Gravesend, to inquire into the supply which the several ships already possess of the holy Scriptures; and, when needful, to invite the crews to purchase at a very reduced rate; or if this, through their poverty, cannot be accomplished, to present, from the Society, Bibles and Testaments for their use during the voyage. An exact record is kept of such supplies, and many opportunities have already occurred on the return of ships to port, for inquiring into the result of this attention to the moral and religious interests of these men. This has generally been satisfactory. Already there have been supplied upwards of 1,200 vessels, navigated by more than 16,000 men, of whom more than 13,000 were able to read—1,300 Bibles and 2,785 Testaments have been gratuitously bestowed for the general use of the ship's companies; and 275 Bibles, with 126 Testaments, have been purchased by individuals of the crews; in addition to the supplies found on board, and which were either placed there by well-disposed owners for the use of the seamen, or were the private property of the sailors.

LONDON MISSIONARY SOCIETY.

INDIA.

THERE is reason to believe that some movements have taken place among the natives in India, with intent to abolish the practice of burning widows with the corpses of their husbands; for we learn from a Calcutta Journal, that 'a petition counter to that of those natives who prayed for a repeal of the orders of government, restricting the privilege of suicide of widows to such cases only as are authorized by the Hindoo Shastres, is now in circulation for signature.' This petition states that the principal authorities of the Hindoo religion *altogether forbid* the burning of women on the funeral piles of their husbands—that those legislators of inferior authority who have authorised the practice, wrote in a different age, when many similar sacrifices, forbidden to the race of mankind in the present age (*Kali Yoog*) were common; such as human sacrifices, leaping from precipices, &c.—and that even *they* recommended a life of austerity as more meritorious than such self-destruction.

Upon these grounds they pray that such further measures to check, if not entirely put an end to sacrifices so revolting to humanity, may be adopted, as the government may in its wisdom deem expedient.

By letters from India it appears that the schools are increasing in number; and that the School-book Society is active in preparing elementary books for their use.

Extract of a letter from a Missionary in India to a friend in London.

'Personally, I sing only of mercy; chiefly, that from the day of my arrival, I have not experienced a moment's illness; and receiving every possible kindness from Mr. and Mrs. — have been enabled unremittingly to apply to business.'—'Away with all talk of outward sufferings, with cautions against sinking beneath the pressure of hardships and privations; the dread of being cut off by savages or devoured by tygers;—caution me rather against eating, drinking, and sleeping; against becoming proud and lazy, indifferent and hard-hearted, forgetful of God, of Christ, and of his kingdom.'

Extract of a letter from Mr. Ellis to Mr. J. B. Moor.

Eimeo, 4 Dec. 1817.

'THINGS are going on well here. We have printed 7,000 copies of different kinds of school-books; have finished the first sheet of Luke (24 pages) of which we intend to take off 3,000 copies. Several hundreds of the natives have learned to read since the spelling-books have been printed. Some thousands are

now waiting for the publication of Luke's Gospel. *Canoes are frequently arriving from various parts, with persons whose business is to enquire when the books will be ready ; and an increasing desire to become acquainted with the word of God, powerfully pervades the minds of the people.*

' I work seven or eight hours, most days, at printing : it is warm work here : but thanks be to God who has condescended to engage me in so useful an employment, as that of assisting to prepare the word of God for a people so anxious to receive it.'

BELLARY.

MR. REEVE. who has been two years at this station, in connexion with Mr. Hands, in a letter, dated 27th August, 1818, says,

' You will no doubt feel much pleasure in hearing that the good cause is still prospering in this place. The Lord hath done great things for us, whereof we are glad. Our Auxiliary Bible Society will, I trust, prove a very great and most extensive blessing ; many copies of the Scriptures have been distributed far and wide. Some time ago a large number were sent to a camp about 100 miles hence, the whole of which were sold in less than an hour ; and another liberal supply is requested. There never was such a hungering for the Bread of Life among the English soldiery as there now is : the Bible is become the inmate of the knapsack, and may be found under many a soldier's pillow.

' These good men have also a strong desire to furnish the poor heathen with the Scriptures ; for this purpose they have already subscribed more than seven pounds.

' We have the New Testament and the Psalms in Hindostanee and Persian, and expect a supply of Mahratta, Tamul, and Teloo goo ; and to these will very soon be added, the greater part of the New Testament in the Canarese.

' This camp, though surrounded by the grossest idolatry, has in its midst one sacred temple devoted to the true God. The pious soldiers have their stated seasons for prayer, reading the Scriptures, and singing the praises of God : their place has been once enlarged, but is now too strait for them.

' We have lately received very pleasing accounts from the little society at Bangalore : they sent £10 last month for the Missionary and Bible Societies. A subscription has been commenced at Seringapatam also ; an invalid soldier lately died there, and bequeathed his little all to Mr. Hands, for the use of the Bellary Bible Society.

' In June we remitted to Calcutta £50 for the Bible Society, and £25 for the Naval and Military Bible Society.

' The great head of the church still deigns to smile upon our labours among the English at this station. On the sabbath day

our chapel is well attended, both in the morning and evening; neither are the prayer-meetings, nor the Wednesday evening lecture slighted. You will perceive from the journal that we continue to have additions to our church from month to month.

'In May last a private soldier in the 84th regiment died, exclaiming, 'O death, where is thy sting!' About fourteen months before he was led by curiosity into our place while I was preaching, and the word was made effectual; from that time he persevered in adorning the doctrine of God his Saviour.

'My dear brother Hands is still mourning, on account of that mysterious Providence which has taken away the delight of his eyes with a stroke; but he bows like a Christian with humble resignation beneath the afflicting hand of his heavenly Father. He is still poorly, and a change of air seems necessary to improve his health; he needs an interest in your sympathy and prayers.

'My dear partner has already felt the debilitating effects of a tropical climate. Her charge is now great and heavy. My two little ones are quite well, as are Mr. and Mrs. Taylor. We need tracts for the hospitals, &c.'

Death of the Rev. Mr. May.

MR. LOVELESS says, "we have heard that brother May is removed! Yesterday, we received a letter from brother Townley, dated Calcutta, August 15th, 1818, in which he says, 'About 12 days ago, he (Mr. May) was taken ill at Chinsurah; his disorder assumed the aspect of a threatening fever. On the 11th he was brought down to Calcutta, for the advantage of the best advice; but all was in vain; he breathed his last the following morning!'

MORAVIAN MISSIONS.

THE UNITED BRETHREN, commonly called MORAVIANS are comparatively little known in this country. Their missions among the heathen, however, have recently attracted much attention, not only as models of what such establishments should be, but as proofs how effectually the rudest barbarians may be civilized by being Christianized. Wherever the Brethren have preached the gospel among savages, they have introduced the arts of social life; and wherever the gospel has been received, those savages, have become new creatures, not only in heart and in conduct but in personal appearance and *intellect*. The commendation due to the Moravians on these accounts, has been liberally awarded to the Brethren, not only by enlightened travellers, who have occasionally visited their remote settlements, and been struck with wonder on beholding the comfortable habitations, the happy circumstances, the humble demeanour, and the fervent piety of the converts from Paganism, whether Greenlanders, Esquimaux, North American Indians, Negroes, or Hottentots; but

by the governments of the colonies where their missionaries have been stationed, who have borne the most favourable testimony, to the benign influence of their labours, upon the state of society in the neighbourhood of their congregations, and have extended to them the most indulgent protection.

The ancestors of the Moravian Brethren had been a church of martyrs for many ages before the Reformation. Originally descended from the Slavonian branch of the Greek church, they never implicitly submitted to the authority of the Pope, though their princes, from the year 967, adhered to the Roman communion; but resolutely retained the Bible in their own hands, and performed their church service according to the ritual of their fathers, and in their mother tongue. For these heresies, as they were deemed, they were persecuted without mercy, and almost without intermission. Many were punished with death; more with the spoiling of their goods; and multitudes with imprisonment and exile. In their sufferings, were literally exemplified the declarations of the apostles concerning the ancient worthies:—"They had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment;—they were stoned, were tempted, were slain with the sword;—being destitute, afflicted, tormented, (of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth." Among these confessors and martyrs, in the fourteenth century appeared John Huss, who was condemned to the flames as a heretic. During the war that ensued after his death, the Church of the United Brethren, under its present name, was formed by those who chose rather to suffer as witnesses of the truth, than to defend the truth by weapons of worldly warfare. A bloody decree was issued against them at the diet in 1468, and commanded to be read from all the pulpits in the land. The prisons in Bohemia were crowded with the members of their church; and their first bishop, Michael, remained in close confinement until the death of the King Podiebrad. Many perished in deep dungeons, and others were inhumanly tortured. The remainder fled to the thickest forests, where, fearing to be betrayed in the day-time, they kindled their fires only at night, round which they spent their hours in reading the scriptures and in prayer. When they afterwards obtained some respite from persecution, they were the first people who employed, the newly-invented art of printing for the publication of *the Bible in a living tongue*, and *three editions of the Bohemian scriptures were issued by them before the Reformation*.

When Luther, Melancthon, Bucer, and Calvin, at length arose to testify, more *successfully* than *they* had been able to do, against the errors and usurpations of the Church of Rome, to each of these illustrious men the Brethren submitted their doctrinal

tenets their church discipline, and the records of their affairs ; and from each, in return, they received assurances of cordial approbation, and the kindest encouragement. But as the Reformation did not penetrate into the recesses of Bohemia, they had to suffer renewed and aggravated persecutions ; till towards the close of the seventeenth century, they were so broken up, hunted down, and scattered abroad, that they ceased to be known publicly as an existing church. Their devotions, at the peril of life and liberty, were performed by stealth, in private dwellings, in deep forests, and in lonely caverns ; a few only daring to assemble in one place and at one time. Previous to this dispersion, their Bishop, Amos Comenius, one of the distinguished scholars of that age, published a history of the Brethren, with a dedication, (which he called his last will and testament,) *to the Church of England*, bequeathing to it the memorials of his people, in the following affecting terms :—" If, by the grace of God, there hath been found in us, (as wise and godly men have sometimes thought,) any thing true, any thing honest, any thing just, any thing pure, any thing lovely and of good report ; if any virtue and any praise ; care must be taken that it may not die with us, when we die ; and at least that the very foundation of our church be not buried under its present ruins, so that generations to come may not know where to look for them : and indeed this care is taken, and provision is made on this behalf, by this our trust committed to your hands." Sixty years after this period, the church of the Brethren was raised, as it were, from the dead, by a persecution intended to crush its last remnant in Moravia. Some families flying from thence, found refuge on the estates of Count Zinzendorf, in Lusatia, where they built a humble village, (Herrnhut,) which is now the principal settlement of the Brethren. As their countrymen, together with some pious people from other quarters joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England about the middle of the last century, where, (though the most malignant calumnies were circulated against them,) in the simplicity of conscious innocence, they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses ; and a Bill exempting them from taking oaths and bearing arms, was passed, with the unanimous consent of the Bishops ; indeed all opposition to it was abandoned after the final investigation of their claims, and they were fully acknowledged by the British Legislature to be "an ancient Protestant episcopal church, which had been countenanced and relieved by the Kings of England, his Majesty's predecessors." The Brethren have now several congregations in England, Scotland, and Ireland ; but their numbers are every

where small, and their means of supporting the work of enlightening the heathen very slender. If it could be ascertained *how much* they have done, and with *how little means*, the world might be held in wonder and admiration; but they themselves would say, "This is the Lord's doing, and it is marvellous in our eyes." Yet even of the little which has been at their disposal, no inconsiderable proportion has been furnished by the occasional bounty of Christians of other denominations.

When the Moravian refugees, on Count Zinzendorf's estates, scarcely amounted to 600 persons;—when they had only just found rest from suffering themselves, and were beginning to build a church and habitations, where there had previously been a desert; the missionary spirit was sent down with such constraining influence, that in the short period of eight or nine years, they had sent missionaries to Greenland, to the Indians of North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to the Nicobar Islands, to Persia, and to Egypt. In 1732, pitying the misery of the negroes in the West Indies, two Brethren sailed to the Danish island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves unless they themselves became slaves, they went with that full purpose, that they might have an opportunity of teaching the poor Africans, the way of deliverance from the captivity of sin and Satan. Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully endured for many years, during which they had "to eat their bread in the sweat of their brow;" and to maintain themselves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies, (Danish and British,) there are now more than 23,000 negroes joined to the Brethren's congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Not a step behind these in ardour and self-denial were the first missionaries that went to Greenland in 1733. These were plain men, who knew only their native tongue, and who, in order to acquire one of the most barbarous dialects on the earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Mr. Egede, a Danish missionary then in that country. Now, the principal part of the population of Greenland is become Christian; the state of society is wonderfully changed; and instruction, through the medium of Danish, as well as Moravian teachers, is at least as universal in that inhospitable clime as in our own country. In 1734, some Brethren went among the Indians in North America. Their labours, their trials, their sufferings, and their success,

were extraordinary, even in missionary history. Many thousands of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrines of God their Saviour, both in their lives and by their deaths. On one occasion, 96 men, women, and children, being treacherously made prisoners by white banditti, were scalped and tomahawked in cold blood, and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, *eleven missionaries*, male and female, were burnt alive in their dwellings, or massacred, and thrown back into the flames in attempting to escape, by a troop of Indians in the French service. In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground by the American army, under General Harrison. A missionary and his wife accompanied the Christian Indians on their flight, who endured for more than two years the most deplorable privation with unshaken resignation, thankful to God that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In 1737, G. Schmidt settled in South Africa, built himself a hut, and cleared a piece of ground near Sergeants' river. Finding it impossible to learn the Hottentot language, he set resolutely on the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he returned to Europe to obtain assistance, and procure powers from the Dutch government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots, till the hour of his death. He was wont to consecrate a part of every day to secret intercession with the Lord in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for a little while, expecting his return, they were in the sequel lost among their countrymen: and during fifty years, according to human apprehension, his labours seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with G. Schmidt, with the permission of the Dutch government. They found the spot which he had cultivated; the ruins of his hut were yet visible; but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Bavians' Kloof (Baboons' Glen). The new missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word

of God, and taught their children to read it under the shadow of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours:—an aged blind woman, being traced out, produced a Dutch Testament, which he had given her on leaving Africa, and which she kept as her greatest treasure, carefully wrapped up in two sheep-skins. A young Hottentot woman was in the habit of reading occasionally from this book to her, and this young woman became one of the earliest converts of the three Brethren. In that place (since called Graden-thal) there is now a flourishing congregation of Hottentots, and at a considerable distance another (Groenekloof,) which is also greatly prospering. A third settlement has been lately begun under the encouragement of the British government, on the Witte Revier, near the borders of Caffraria. The two former, according to the testimony of both friends and enemies to missionary exertions, are like beautiful gardens in the midst of the wilderness; the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of the country has been improved by industry and skill. The change which has taken place in their hearts, the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself. The Brethren have various missions in other parts of the globe. The following is a table of the whole.

COUNTRIES.	When begun.	Settlements.	Missionaries.	<i>Among the Hottentots.</i>		
<i>Among the Negro Slaves.</i>				SOUTH AFRICA	1736	} 27
Danish West India Islands.				Near the Cape of Good Hope	re- new'd 1792	
St. Thomas	1732	2	33	<i>Among the Nat. Indians</i>	1818	
St. Croix		3				
St. Jan		2				
British West India Islands.				NORTH AMERICA	1734	2 7
Jamaica	1754	4	10	Ditto Coast of Labrador	1764	3 25
Antigua	1756	3	16	<i>Ditto Greenland</i>	1733	3 16
	1817	1		<i>Among the Calmuc Tartars.</i>		
Barbadoes	1765	1	4	RUSSIAN ASIA	1765	1 2
St. Kitts	1775	1	4			
SOUTH AMERICA	1738	3	11			
				Total	32	155

For many years past the burden of pecuniary expense attending these missions has been more than the Brethren were able to bear; but the successive occupation of their principal settlements as the head-quarters of the hostile armies in 1813, brought them to the verge of ruin. The committee in London for the Relief of the Suffering Germans, found themselves called upon, in the year 1813, to extend their assistance to the Brethren's settlements,

to avert from them the extremity of distress with which they were threatened. It is not therefore surprising that the mission funds should be so reduced as to have been scarcely sufficient to support the families of the missionaries that are maintained by them, and the aged and infirm who have retired from labour, or that the Brethren should be at the present time dependent chiefly upon other communities of Christians for the preservation of the existence of their missions abroad.—Notwithstanding these discouragements, they unobtrusively persevere in simplicity and humility, trusting that He who said to his disciples, “Lo! I am with you always, even to the end of the world,” will not leave them destitute of the means of continuing to promote the spiritual and temporal benefit of the various flocks they have been the honoured instruments of gathering from among the heathen, and which have been rescued from the power of darkness, and translated into the kingdom of God’s dear Son.

From the Religious Remembrancer.

Extracts of a letter from the Rev. Dr. MORRISON, to a gentleman in Philadelphia.

Canton, China, Dec. 4, 1818.

MY DEAR SIR,—I was favoured a few days ago with your friendly letter, which I would now acknowledge; and beg to hand you the plan of an Institution forming at Malacca.

My health is much as usual. A pain in my side however makes me a little afraid of that prevailing malady in these climates—the liver.

Divine Providence still afflicts me in the person of my dear Mrs. Morrison. This is now the sixth year that my family and I have lived in opposite hemispheres. But what is any service that we can render to our Saviour! I trust he will, in infinite mercy, accept my imperfect services.

I am the originator of the inclosed plan, and Providence has enabled me to part with 1,500*l.* to the object, without, I hope, distressing my family.

I hope you will not forget the *preacher*: do not call him a *missionary*. A timid man, such as I am, will not answer. He must be bold and *prudent*: and, with God’s blessing, he will be useful.

GENERAL PLAN

Of an Institution forming at Malacca under the superintendence of the Rev. W. MILNE.

1st. *The Name.* The Institution is to be designated the An-

glo-Chinese College. This appellation is thought more appropriate than Academy, School, or any other name which occurred when the plan was originally formed.

2d. *The Object.* The object of the College is the reciprocal cultivation of Chinese and European literature. On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language with European literature and science will be made accessible to the Ultra-Ganges nations, who read Chinese. These nations are China, Cochinchina, the Chinese colonies in the eastern Archipelago, Loochoo, Corea, and Japan. It is hoped that this course of proceeding will ultimately have a favourable influence on the peaceable diffusion of Christian principles, and the general civilization of the eastern hemisphere.

3d. *What the College will afford to Students.* 1st. The College will be furnished with an extensive Chinese library, and a collection of all such European books as bear upon its object, viz. Books of general literature and science, with such as treat of the Language, History, Manners, &c. of the nations above specified.

2d. The European professors of the Chinese language, capable also of communicating European learning, and native Chinese tutors; the European professors will be Protestants.

3d. Accomodations in the College for a limited number of students, at rates hereafter to be mentioned. Those students who maintain themselves, may if they please, lodge in the town, as is the case in Europe.

4th. A fund will be formed for the maintenance of poor native students.

5th. To European students the Chinese language will be taught, for such purposes as the students choose to apply it, to religion, to literature, or to commerce.

6th. To native students the English language will be taught, geography, history, arithmetic and such other branches of learning as time may afford, together with moral philosophy, christian theology, and their own classics.

7th. There is at the station an English and a Chinese press, which literary students may avail themselves of, and it is intended to form a Botanic Garden on the grounds of the College, to collect under one view, the tropical plants of the eastern Archipelago.

4th. *Who will be admissible.* Persons of any nation of Europe, or of the continent of America, belonging to any Christian communion, bringing with them respectable recommendations as to their moral habits and the objects they have in view, will be admitted; persons from European Universities having travelling fellowships; Christian Missionaries; and persons belonging to commercial companies, or attached to national Consuls, will be

admitted. Native youths of any of the above named countries who either support themselves, or who may be maintained by Christian Societies, or by private gentlemen, who wish to serve Native Youths by giving them an English education. These Native Youths shall not be required to profess the Christian religion, nor will they be compelled to attend Christian worship, they will however be invited to do so; and the good order of the Institution will require their attendance on all lectures given publicly.

5th. *Continuance in the College.* The period of continuance in the College must depend on circumstances to be arranged hereafter.

6th. *Resources.* The resources of the College will be, fees paid by European or Native students who maintain themselves or are maintained by their patrons or friends, and voluntary contributions.

7th. *Management.* The management of the College and its funds to be placed in the hands of a Patron and Trustees.

Any small subscription, from Two Dollars and upwards, to the general purposes of the Anglo-Chinese College, or to any particular part of the plan, will be thankfully received in behalf of the object, by

The Rev. W. Milne, Malacca, or by
The Rev. Dr. Morrison, China.

In order to furnish full information to the public respecting the progress made towards establishing the Anglo-Chinese College it is here mentioned, that there is already appropriated to it a piece of ground for the site of the College, originally granted by the Honourable Company's Penang Government, to be sanctioned by the Dutch authorities. One Thousand Pounds for the building, by the originator of the plan; and an annual subscription of one hundred for five years. One hundred pounds towards the College Library by Sam'l Ball, Esq. A donation of £50, and an annual subscription of £12 10. for four years, by J. Molony, Esq'r. A donation of £100 by a friend, to the cultivation of the Chinese language.

Subscription by			
T. C. Smith, Esq.	£10	J. Reeves, Esq.	£20
J. F. N. Dariell, Esq.	10	Tho's. Dent, Esq.	30
C. Majoribanks, Esq.	25	C. Magnial, Esq.	50
W. S. Davidson, Esq.	100 guineas	- - -	£105 00
J. T. Robarts, Esq.	70 guineas	- - -	73 10

LETTER FROM ALEXANDER.

The Bible Society of Frankfort on the Maine, sent a letter to the Emperor Alexander, with their first Annual Report:—The following reply, in the hand writing of the Emperor, has been received.

“ To the Direction of the Bible Society of the city of Frankfort, on the Maine—

“ The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution, are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity.— I take pleasure in acknowledging my thankfulness, and to express the sentiments which animate me.

“ The diffusion of the Book of the Divine Word, among all nations of the earth, this new Revelation of the invaluable Grace of God the Saviour, towards the human family, evidently aims at the completion of the sublime works of salvation. Happy he, who is instrumental in it; for he gathers fruit unto eternal life, that he who sows and he who reaps, may rejoice together.

“ I do not merely say, that I have found this subject worthy of my attention; I say more; by this as my most sacred duty I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner works in this thing. And not in Europe only and in the whole extent of the Russian Empire is the name of Jesus Christ, our Saviour and Master glorified, but it begins to be glorified even in the remotest parts, and in all languages of the Earth.

“ The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardor with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

“ It is very pleasing to me to be able to declare my respect towards this society in general, and particularly to the members of the Direction.

“ ALEXANDER.”

Moscow, 29th Nov. 1817.

BAVARIA.

From the German Papers, Munich, Nov. 15.

THE Act of Union, of the Lutheran and reformed confessions, in the Bavarian circle of the Rhine, was confirmed by his Majesty on the 10th of October. The chief contents of this document relate to the following points:—

A. General Regulations.—The two confessions are fraternally united, under the name of Protestant Evangelical Christian church. It has no other basis of faith than the Holy Scriptures.

B. Religious Doctrine.—It declares the holy Sacrament of the Lord's Supper to be a festival of remembrance of Jesus Christ, and of the blessed union with him.

Confession is a self-examination before partaking of the Lord's Supper; it is therefore no longer called confession, but preparation.

With respect to Predestination and Elective Grace, this church expresses its conviction that God has destined all men for salvation, and does not withhold from them the means of attaining it.

It recognises no necessary baptism (Sie nimms Keine Nothtaufan.) These are the few main fundamental principles from which all the other rules for the practice of divine worship are deduced, viz.—

C. Rites and Liturgy.

D. Religious scholastic instruction.

E. Property of the Church, its union, administration, and application.

F. Constitution of the Church.

G. Religious Discipline.—Upon these principles, the Royal Rescript of Oct. 10, declares the union of the Protestant confessions in the circle of the Rhine to be accomplished.

LONDON.

WE have heard with pleasure, that efforts are now made, and with considerable hope of ultimate success, to unite, on grounds honourable to them both, the two branches of the Secession Church in Scotland. We have received a paper from Johnstone, near Paisley, on this subject, but our limits will not admit of its insertion at present.

MENDICITY.

THE Society for the Suppression of Mendicity in the Metropolis, appears to have been already very useful, and meets with considerable encouragement. We hope its funds will keep pace with its increased exertions. More than six thousand beggars have been examined by them, whose cases have been suitably regarded. They have found that generally the most successful beggars are those who deserve punishment rather than relief, whilst many of the deserving poor are pining in want and misery, because they cannot adopt the bold and daring importunity of the impostor.

Several benevolent persons are digesting a plan, in aid of the Mendicity Society, to provide *employment* for the industrious poor.

Another Society has been recently formed, denominated 'The Provisional Protection Society,' under the exclusive management of a Committee of Ladies, the object of this Society is to protect and relieve female servants of good character who are out of place.

The following extract of a letter is from a respectable correspondent at Liverpool.

“By a letter received a few days ago from Edinburgh, I find that Dr. Pinkerton is now there, and is about to take a Bible tour through France to Malta, the Greek Islands and Constantinople, from whence I suppose he will proceed to Astrachan, Moscow, and St. Petersburg.

“The formation of Ladies’ Bible Associations, continues to engage much of the attention of the friends to the cause in different parts of the country. They are rapidly increasing in number and their fruits are glorious.”

DOMESTIC.

MISSIONARY SOCIETY OF CONNECTICUT.

THE twentieth annual narrative of missionary labours, performed in various parts of the United States, under the direction of the Trustees of the Missionary Society of Connecticut, has been published. For the information of our readers, at a distance, it may not be improper to state, that the General Association of Connecticut, is, this Society. The Society was instituted in the year 1798, and was incorporated in 1802. Its permanent fund now amounts to \$ 31,111 73 1-2. Twelve trustees, six clergymen, and six laymen, chosen annually, manage its concerns. An annual contribution, for the benefit of the Society, is made in all the Congregational churches of the State, and very considerable donations are, from time to time, received from individuals. The contributions of the several congregations the last year, amounted to \$3213 24 1-2. The amount of donations, interest of fund, &c. was \$3052 21 1-2. The expenditures of the year were \$7244 57.

This venerable Society, has, in proportion to its means, effected as much as any similar institution in the world. Its concerns appear to be managed with great wisdom; and we think the Society peculiarly happy in the enjoyment of the services of the Rev. Dr. Flint, whose knowledge of the state of the American churches, qualifies him, in an eminent degree, to assist in the direction of its affairs.—The gentlemen, who have been for many years, numbered with the Trustees of the Society, will permit us to observe, that a history of its operations would be received by the Christian public, with pleasure.

We give a few extracts from the report of this society:

“Since the establishment of the Missionary Society, one hundred and thirty-eight Missionaries have at different times been employed. In the course of the past year, thirty-six were in the service of the Society. Many of these, however, have pastoral charges, which employed their attention a part of the time ac-

according to the ability of their people to afford them support; and the remaining part they devoted to missionary labours. The Missionaries employed, traversed a vast tract of country, and endeavoured to distribute their labours, as nearly as possible according to the wants of the people.—All their calls it was impossible to answer, nor was it possible to tarry with them so long as their urgent importunity required. The field of labour is so extensive, and the wants of the people so pressing, that, would the funds admit, the Trustees might profitably employ many hundreds, instead of the small number they are now able to send.

“ The several parts of the Lord’s vineyard to which they have given a particular attention, are Vermont, N. York, Pennsylvania, Ohio, Indiana, Missouri, and Louisiana.”

The information from the missionaries employed in Vermont, New-York, Pennsylvania, and Ohio, is similar to that which has been communicated in former years. They were received with joy, and in many instances their labours were crowned with success.

“ The Rev. Orin Fowler received an appointment for a year as a Missionary to the state of Indiana.

“ Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarce an hour, yet he was able to supply but a few of the pressing invitations. Many of his hearers of both sexes travelled through the woods eight, ten, fifteen, and some twenty miles, on purpose to hear preaching.—So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties; and also made arrangements to administer the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the most effectual kind of preaching in that country.

“ The anxiety of the people to see more Missionaries, was surprisingly great. He was often desired to thank the Missionary Society, and request that more Missionaries might be sent. While their trials and difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labours. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by Missionaries.

“ The Missouri Territory has opened a vast field for missionary labour. The Rev. Timothy Flint was stationed at St. Charles, on the Missouri river, and laboured in adjacent towns. He also added Green’s Bottom, a new settlement ten miles above St.

Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected.—The situation of the people where he travelled, he represents as being generally deplorable. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week ; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the instalment of the first Protestant minister that has been known to be settled west of the Mississippi, and north of the Arkansas. In his excursions he saw many families from Connecticut ; and things appeared more encouraging than in any part of the country he had seen.

“ The Rev. Salmon Giddings is stationed at St. Louis, Missouri : but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Belleview is a church which he was instrumental of gathering. In returning to the place, after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity.—Christian professors honoured their profession. He also gathered a church at Richwood. When he first visited this place the people were opposed to gospel institutions ; but they soon became friendly to gospel order, and ready to subscribe liberally for its support.

“ The Rev. Elias Cornelius was appointed, by the board of Trustees, a Missionary to the City of New-Orleans. On his way to that place he performed missionary duties, and arrived there Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there ; and the number is annually increasing. The pious of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally round any evangelical minister of Christ, and lend him their support and prayers. ‘ Hence,’ says Mr. Cornelius, ‘ they received me with joy and gratitude, and flocked together to hear me preach ; and never was I more gratified with the attention of any people.—The utmost order and solemnity were observed, and not unfrequently the silent tear evinced that some hearts, at least, could feel.’

“ He was treated with great kindness and hospitality ; and was instrumental of forming a regular church and congregation, which have obtained an act of incorporation from the Legislature. By these he was earnestly importuned to tarry, and take the pasto-

ral oversight of them. This he felt himself under a necessity of declining, and directed their attention to Mr. Larned, who was soon expected in the city, under a commission from the General Assembly of the Presbyterian church.

“Mr. Cornelius preached steadily and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

“His visits to the hospitals were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick and dying, Mr. Cornelius was a counsellor, a comforter, and frequently with his own hands, administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals, were considerably improved, and the condition of the sick, greatly meliorated.

“From the sick, the dying, and condemned, he turned his attention to seamen. He preached in a ship, that was lying in the harbour, to as many as could be collected, the cabin of which was filled with sea captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans, were no less solemn and attentive, under the preaching of the gospel.

“The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good both to the souls and bodies of his fellow men.”

The books sent to the New Settlements, in the course of the year, were 2,013. The total number of books sent since the establishment of the Society, is 43,210.

The period of the annual contribution, for the benefit of the Society, will soon arrive. We hope that the claims of this institution will be duly appreciated.—Let our readers transport themselves, in thought, to some eminence of the western country, and view the inhabitants of one of its numerous towns engaged in the profanation of the Lord's day, by the prosecution of their labours, or by the pleasures of the chase. Let them see a missionary arrive, and, hear him, with meekness, and with wisdom, declare the truths of God's holy word. Let them mark the success which the Great Head of the Church vouchsafes unto his labours; and observe how the moral wilderness is converted into a garden of God.—We would inform our readers, that such scenes as this, are not ideal, and call upon them to increase the means of a Society, whose “praise is in all the churches.”

Christ. Spec.

TREATY WITH THE CHEROKEES.

When Mr. Kingsbury, a man of uncommon devotedness to the missionary cause, commenced the religious, literary, and agricultural instruction of the Cherokee nation, the Christian public was willing to award him the full tribute of acknowledgment for the excellence of his intentions, but it was an acknowledgment mingled with melancholy predictions of the failure of his object, and with pity that so good a man was making great exertions to little purpose. It is now, however, well known that the natives are anxious to learn the arts of civilized life, and that some of them adorn the Christian profession.

Our readers are apprised of the wish of government, to effect the removal of the Cherokees beyond the Mississippi, and of the reluctance of the natives to abandon their country.

We understand, with no small degree of pleasure, that delegates sent by this tribe to the city of Washington, have concluded a treaty with government. The conditions of this treaty are said to be the following: The Cherokees cede to the United States, 5,000,000 acres of land, and have the remainder of their territory guaranteed to them. Our government has resolved that 100,000 acres shall constitute a school fund, for the benefit of the tribe, and \$10,000 are put at the disposal of the President, for the melioration of their condition.

We have no doubt but that Mr. Monroe, will, in the disposition of this sum, regard the claims of the school, so ably conducted by the Rev. Mr. Hoyt, and his coadjutors; and which has already been so signally blessed of the great Head of the church. *ib.*

CONNECTICUT ASYLUM FOR THE DEAF AND DUMB.

THIS institution, which was opened for the reception of pupils in April, 1817, now imparts its benefits to forty-seven of this interesting class of sufferers.

As Christian Spectators, we cannot, without the deepest interest, remark the attention which is bestowed on the religious instruction of the pupils. In similar institutions in Europe, the instructions, we believe, are chiefly confined to those inadequate statements of religious truth, which affect only the interests and conduct, in our present state of being. The life and spirit of the gospel are lost in idle generalities, useless ceremonies, and frigid morality. The Connecticut Asylum for the Deaf and Dumb, while it yields to no similar institution, in rapidity of instruction, (as the progress of the pupils will testify,) aims at the nobler object of training them up as heirs of eternal life. The peculiar doctrines of the gospel—the ruined condition of man, and his salvation by grace through the atoning blood of Christ, and the sanctifying influences of the Holy Spirit, are inculcated

on the pupils, with tenderness and force. It is in the highest degree interesting to trace their emotions, as the light of the gospel is poured in on their darkened minds. "Why is it," said one of them a short time since, "Why is it, that so few of those who visit us, speak of the Lord Jesus Christ? They enquire after our health, and our welfare, but they rarely speak of the Saviour. We knew nothing of him till a short time since. He is the most wonderful Being, and has done the most wonderful things that we ever heard of; and yet very few speak to us of the Lord Jesus Christ."

These efforts in this new field of missionary exertion, are not, we trust, without their effect. One young lady has already been united to the church of Christ. *ib.*

The Seventh Annual Report of the New-York Religious Tract Society.

In the last Report it was mentioned, that the Board had, at length, embraced in their operations, the printing of Tracts in the French and Spanish languages. It was also mentioned, that an edition of one Tract in the former, and of four in the latter, had already issued from the press. To our series of French Tracts, fourteen have since been added.

During the last year, fourteen have been added to our catalogue of English Tracts.

At the date of our last Report, we had on hand 122,550 Tracts : viz. of the English, 100,600 ; of the French, 4,900 ; and of the Spanish, 17,050. In the course of the past year, the Board have printed 181,000 : viz. 111,000 English, and 70,000 French.

Unwilling to suspend entirely the gratuitous distribution of their English Tracts, and persuaded of the importance of the measure proposed, the Board, in the course of the past year, appropriated 10,250 to individuals, and to Missionary and Sunday School Societies.

Of their French and Spanish Tracts, the Board have made the following appropriations :

To S. V. S. Wilder, Esq. French Tracts for distribution in Paris and other parts of France - - - - -	4668
To Alfred Hennen, Esq. 4500 French and 1200 Spanish, for distribution in New-Orleans and other parts of the State of Louisiana, making in both languages	5700
To the Rev. John Toland, 300 French and 80 Spanish, for distribution in the Islands of Martinique and St. Martins—in both languages - - - - -	380
To Captain Hall, of the ship Comet, French Tracts for distribution at Havre de Grace - - - - -	1500
Sent to the Island of Cuba, Spanish Tracts - - - - -	400

Besides the appropriation of our English Tracts, already mentioned, there have been drawn from the Depository, agreeably to a constitutional provision, 12,144, by individual members of the Society, for gratuitous distribution.

In the course of the year, there have been sold at our Depository 90,812 English Tracts, 1000 French, and 200 Spanish—amounting in three languages to the number of 92,012. Of this number, 29,232 were purchased by individuals; and 62,780 by Societies.

We have now on hand, in the three languages, 163,948 Tracts.

The number of Tracts published by this Society, during the seven years in which it has been in operation, amounts to 674,586. The following statement will show the number printed in each succeeding year:

During the first year	- - - - -	38,586.
During the second	- - - - -	40,000.
During the third	- - - - -	45,000.
During the fourth	- - - - -	70,000.
During the fifth	- - - - -	120,000.
During the sixth	- - - - -	180,000.
During the seventh	- - - - -	181,000.

The following will show the state of the Society's funds, exclusive of the Larger Catechisms and Tracts on hand:

The Society is indebted for printing, and paper	- -	\$67,50
There is in the Treasurer's hands a balance of		\$132,08
Due from Societies	- - - - -	144,45
		<hr/> 276,53
Balance in favour of the Society	- - - - -	\$209,03

Our last Report, it will be remembered, announced the formation of a *Female Juvenile Tract Society* in this city, and acknowledged the receipt of a letter from its Secretary, accompanied with a small donation. We have now the pleasure to notice another *Similar Society* in our city, which embraces one hundred and twenty members, and which promises, with perseverance and activity, to become a useful auxiliary in the cause in which we are engaged.

By communications received from the *Providence Female Tract Society*, we learn, that the Managers of that Society, in the course of three years, have distributed upwards of 32,000 Tracts; have sent forth eleven pious instructors, including both sexes, to distribute Tracts and teach schools in the destitute parts of the State; have thus furnished instruction to more than seven hundred children; and have been in some measure instrumental in the establishment of nine religious Tract Societies, within the limits of their own State.

From the *Newark Tract Society*, we have received orders for 2580 Tracts. We are also informed, by a letter from their Secretary, that they have circulated, during the year, nearly 16,000. Of this number, more than 11,000 were sold, and nearly 5,000 distributed gratuitously.

(*To be Continued.*)

By an unavoidable delay in issuing the first number of the Herald, we have an opportunity of noticing the

ANNUAL MEETING OF THE FEMALE UNION SOCIETY.

On Wednesday the 21st of April the Female Union Society for the promotion of Sabbath Schools, held their third anniversary meeting in the Baptist Church in Mulberry Street. The Rev. Mr. Maclay, Pastor of the Church, usually worshipping in that place, presided.

The first prayer was offered by the Rev. Mr. Bangs of the Methodist Episcopal Church—The Rev. Mr. Phillips of the Associate Reformed Church read the very interesting Report of the Society.

The Rev. Dr. Romeyn of the Presbyterian Church delivered an address to the Scholars, and pointed out the many advantages arising to them from the institution of Sunday Schools.

The Rev. Mr. Feltus of the Episcopal Church spoke to the Superintendents and Teachers, animating them to a perseverance in their important work.

The Rev. Mr. Maclay made the closing prayer, and the benediction was given by the Rev. Mr. Milnor of the Episcopal Church. Several other Clergymen of different denominations were also present. Besides the Committee of Ladies, there were assembled upwards of three hundred Teachers, and more than two thousand Scholars. Two appropriate hymns were sung very sweetly by the Children. The order, harmony and union of the whole proceedings afforded a delightful feast to the understanding and affections of every one present.

ORDINATIONS AND INSTALLATIONS.

THE REV. THOMAS PUNDERSON, late of Pittsfield, (Mass.) was installed pastor of the church and congregation in Huntington, Ripton Parish on Wednesday, the 18th of Nov. 1818. Sermon by the Rev. Mr. Tyler, of Southbury.

Nov. 25th. The Rev. TIMOTHY WOODBRIDGE was installed pastor of the church and congregation at Green River, in Hinsdale, N. Y. Mr. W. has been deprived of sight, for many years.

Dec. 1st. The Rev. ISAAC LEWIS was installed pastor of the church and congregation in Greenwich. Sermon by his father, the Rev. Dr. Lewis,

Dec. 2nd. The Rev. JAMES RIPLEY WHELOCK, was ordained pastor of the congregational church and society in Newport, N. H. Sermon by the Rev. Mr. Merrill, of Middlebury, Vt.

Dec. 16th. The Rev. JOHN MARSH, Jun. was ordained pastor of the congregational church and society in Haddam : Sermon by Rev. Mr. M'Ewen, of New-London.

Dec. 23. The Rev. PRINCE JENNE, was installed pastor of the congregational church in Washington, Vt.—Sermon by Rev. Jacob Allen, of Tunbridge.

Dec. 30th. The Rev. JOHN SANFORD was installed pastor of the south church and society in Dennis, Mass. Sermon by the Rev. Mr. Thompson, of Rehoboth, Mass.

Donations to Religious Institutions.

Moses Brown, Esq. of Newburyport, has given to the Theological Institution, at Andover, the sum of \$25,000, to found an additional Professorship.

LINES,

Written on the Death of JOHN E. CALDWELL, Esq. Agent of the American Bible Society.

Mysterious Providence ! thy ways are just ;
 Thy dark decrees no earthly pow'r shall scan :
 From dust we came ; and shall return to dust,
 The greatest, noblest of thy creatures—man !

CALDWELL'S no more ! he's number'd with the dead !
 And long shall Zion's friends the story tell,
 How lov'd his feet in Mercy's paths to tread—
 How firm his conduct—how resign'd he fell.

He fell ! 'twas Death's cold hand that dealt the blow ;
 But faith, triumphant, fill'd his heaving breast ;
 The welcome mandate bade his spirit—"go,"
 And smiling seraphs bore it to its rest.

Oh, Christian pilgrim ! mark the course he steer'd ;
 Pursue the path that led his soul on high :—
 Wouldst thou thy mem'ry have, like his, rever'd—
 Prepare like him to live—like him to die.

SOJOURNER.

Answers to Correspondents.

SOJOURNER will have a place in our next.

Several communications from X, have been received and are under consideration.